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consequently read with difficulty. The experiment is most successful upon deaf-mutes; since they are more accustomed by their peculiar condition to interpret mouth movements by sight alone than are normal individuals. Mr. Demeny expresses the hope that the zootrope, improved and perfected, may be of great value in their education.

F. TRACY.

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HENSEN, *Die Harmonie in den Vocalen*, Zt. f. Biol. 1891, XXVIII. 39.

HENSEN, *Nachtrag zu dem Aufsatz: Die Harmonie in den Vocalen*, Zt. f. Biol. 1891, XXVIII. 227.

The problem proposed is: why is this fundamental tone always absent in the case of vowels produced in singing? Hensen imitates the arrangement of the pharynx and the mouth by a reed-pipe in connection with a resonator. The pipe sounds only with a certain pressure of air. If the resonator is brought into connection with the pipe while the air-pressure is still too small to cause the pipe to sound, the tone of the resonator is heard; as soon, however, as the pressure is great enough for the pipe to sound, the resonator tone ceases. The experiment can be tried in another way. The resonator is held to the ear; its own tone ceases as soon as the pipe sounds. Brought into connection with a manometric flame, and made to vibrate by an appropriate tuning-fork, the resonator shows its tone; but as soon as the pipe is sounded the resonator does not respond unless both are arranged for the same tone. These experiments all seem to prove that a sounding column of air, such as that in the buccal cavity, is incapable of bringing out the tone of the cavity in which it is contained in addition to the tone impressed upon it. The latter part of the former article of Hensen's and the whole of the second one are occupied by a discussion with Hermann.

E. W. SCRIPTURE.

JASTROW, *The Natural History of Analogy*; Address before the Section of Anthropology, American Association for the Advancement of Science, at the Washington Meeting, August 1891. Salem, Mass., 1891, pp. 23.

Prof. Jastrow's address serves to show the close relationship which exists between anthropology and psychology and to emphasize the importance of studies in the field of psychical anthropology. "Deeper than the language of words and underlying their use and formation is the habit of comparing object with object, of tracing resemblances and noting contrasts. It would seem that in the savage's use of this process there is lacking the distinction between the resemblances inherent in the objects and those originating in the mode of viewing them; subject and object are still merged in a vaguer realm of thought, where myth and science, poetical fiction and evident fact mingle without let or hindrance." Prof. Jastrow proceeds to illustrate, by examples selected from all over the world, "the rôle that analogy plays in primitive circles, the essential influence it exerts over thoughts and customs in the early history of mankind." Witchery and sorcery, cannibalism, magic, astrology, dream-interpretation, name giving, etc., are shown to rest upon a general basis of analogy. Reasoning by analogy is next considered. Its use by children, in dream-interpretation, in astrology, in the doctrines of sympathy and of signatures, folk-medicine and the like is indicated. The general conclusions are: "Analogies which are but fancies to us were to men of past ages reality (Tylor)." The principle that what was once the serious occupation of men becomes in more advanced stages of culture the play of children, or is reduced from seriousness to mere amusement, finds illustrations in